2: Fortes E-5 (1934-1937) 1945
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comradeship with all women married into her husband's clan, owing to their common status as wives of the clan, but this bond is stronger with the wives of her husband's close agnates than with the wives of his distant agnates. It is most effective within the group of families built up round her husband's inner lineage, and becomes purely nominal outside the range of the group of families whose male members form a medial lineage.

Neighbourhood ties are *ipso facto* lineage ties, and therefore economic, religious, jural, and moral ties. The closer a man's neighbourhood ties with another, the more closely are they likely to be related by lineage and the greater are likely to be their common and mutual interests. A man's central field of social relationships is integral with his central field of spatial relationships. His range of physical communication with others is a function of his range of social relations, and is graded, both as to intensity and frequency of communication, in accordance with the gradation of his genealogical relationships. For, as we have previously noted, most men's lives are almost wholly tied to their natal settlements.

This close correlation between genealogical relationships and local relationships operates in the wide sphere of clanship as well as in the narrow sphere of individual conduct, in the corporate relationships of lineages and clans, no less than in the emotional bonds of individuals. We have seen how it emerges in the organization of the lineage, and its enormous importance in a person's relations with his patrilateral kin. It is equally significant in the establishment of affinal ties and in the efficacy of the ties of matrilateral kinship.

In this respect the Tallensi exhibit a feature of primitive society that has often been stressed: their overwhelming dependence on face-to-face communication and association in the organization of their collective life. Among the Tallensi it can be clearly seen that this is conditioned by their mode of economic life, their lack of the art of writing, and the absence of mechanical equipment and sources of power for transport, communications, and other technological purposes. But the student of Tale society cannot avoid the conclusion that social factors, in particular the complex of interrelated elements revealed in the narrow range of political and economic relations, the lack of a centralized political system and the dominance of genealogical connexions in all social relations, are the most important factors in the situation.

The Section

We can return now to our account of the lineage framework of Tongo.

Adjacent to Lɛbhtiis yidɛm, between them and Gbizug, lies the cluster of homesteads of the assimilated lineage of Ligər yidɛm (see above, p. 57), homesteads Nos. 1, 2, 3, 4, on our map. Lɛbhtiis yidɛm are the authentic lineage with which Ligər yidɛm are most closely linked, but they count as segments of equal order in the larger unit of the section (*yizug*). Another cluster of homesteads (Nos. 13, 14, 15, 16) belong to Kuŋkəŋto'o yidɛm, the attached lineage reputed to be derived from a divorced sister's son (*tau bii*) of Lɛbhtiis yidɛm. Both these accessory lineages have a number of male members living away from Tongo.

The structure of Puhug (see diagram, p. 212), the section (*yizug*) of which